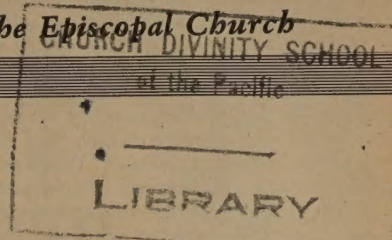


The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church



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LETTERS

Romans and Amsterdam

TO THE EDITOR: I have just seen a copy of the remarkably thorough and many-sided special number of *THE LIVING CHURCH* about the First Assembly. I should like to congratulate the editor on this splendid achievement, but there is one statement concerning which I desire to give a fuller explanation.

In the editorial which appears in your issue of October 17th it is stated that at Amsterdam "there was a rumor which will bear further investigation, that a Roman Catholic Archbishop actually made a further friendly gesture, which was rebuffed by World Council officials: this was a proposal that several priests be sent as observers with the privilege of attending section meetings and speaking when necessary to explain the Roman Catholic position on any matter, but without privilege of the floor in plenary sessions and of course the right to vote." Let me say immediately that it does not seem to be good journalistic practice (especially within the ecumenical family) to spread rumors *before* they have been investigated. Some of my Roman Catholic friends who had heard the same rumor have taken the royal road and written to ask just what lies behind this.

The story of our dealings with the question of Roman Catholic observers is a long and involved one. And I have therefore attempted to tell it fully in the issue of

the *Ecumenical Review* which will appear at the end of this year. For all details I must refer to that article. But I can make immediately the following points: The decision to invite observers with the privileges mentioned in your editorial was taken by the Provisional Committee in April, 1947. Action on this plan was taken in the next autumn and winter. A considerable number of Roman Catholics were invited — several of them on the direct or indirect instigation of Roman Catholic cardinals or bishops. Not only has no such plan been ever rebuffed by World Council officials but more time has been spent on this part of Assembly preparation than any other subject concerning participation. At no time has any name proposed by a member of the Roman Catholic hierarchy been turned down.

"NULLI CONCESSURAM"

In all these negotiations the Presidents and the General Secretariate of the Council have acted in constant contact and agreement with each other. And until the last few weeks before the Assembly we believed that at least some Roman Catholic observers would be present. The only reason why this did not happen was the decision of the Holy Office that the permission to attend the Assembly would be given to nobody ("*nulli concessuram*").

Fr. Boyer of Rome, President of "Uni-

tas," was at Amsterdam during the Assembly. He did not attend the meetings but received all the documentation and through the help of the World Council secretariat met many prominent delegates. In an editorial in "Unitas" he expresses his gratitude to the World Council secretariat for the "fraternal reception" given to him.
(Dr.) W. A. VISSER 'T HOOF

Editor's comment:

We are very glad to have this matter cleared up.

Laissez-Faire Capitalism

TO THE EDITOR: Referring to your excellent editorial summary of the World Council of Churches in Amsterdam in your issue of October 17th, Section I "The Church and the Disorder of Society," attracted my attention, especially the following: "The Christian Church should reject the ideologies of both Communism and *laissez-faire* Capitalism, and should seek to draw men away from the false assumption that these are the only alternatives." As you know, the original report condemned both Communism and Capitalism, whereas under the influence of Mr. Charles P. Taft, president of the Federal Council, the phrase, "*laissez-faire*" was added as an after thought.

There are two things that puzzle me

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me but many other Episcopalians. is, what alternative economy does the old Council endorse if any? There is vague sentence as follows: "It is the possibility of Christians to seek new solutions which never allow either ice or freedom to destroy the other," ch to me is meaningless. The Episcopal arch in the Forward Movement Num-3, "A Better Economic Order" strong- endorses Socialism. However, I and rs are happy to say that this pamphlet ow out of print and I understand will be reprinted.

returning to the phrase "*laissez-faire* italism," may I point out that as Capism or free enterprise exists practically in the United States and in our coun- we do not have *laissez-faire* Capital- This phrase as you know means 'er drift," whereas we have the Inter- e Commerce Commission, Federal ide Commission, Securities Exchange nmission, and many other regulatory rds. In addition we have state laws t limit the hours of child labor as well t that of women. Therefore, having no *laissez-faire* economy, the clerics in Am- rdam were criticizing something that is not exist in the United States. n closing may I quote the statement of rminent Episcopal layman in Philadel- a who said, "Economic orders depend the character of the men producing m, and that is what the Church should ern itself with." It would seem to me t it is sound advice.

C. MERVYN YOUNG.

Wynnewood, Pa.

Who's Who?

TO THE EDITOR: Since the death of the Rev. E. Ainger Powell we have en unable to find his file of the Lenten achers at Christ Church on the Circle, lianapolis, for 1949. We know that he l made definite arrangements with five ple to come for this next Lent. Will you kindly print this in hope that ose five will see it and let us know what rangement Fr. Powell made with them? (Rev.) JOHN B. LOVE.

Indianapolis, Ind.

Visual Aids

TO THE EDITOR: In a recent con- firmation class of a couple of adults, had been trying to explain that odd his- rical phenomenon, the Anglican Com- union, with its — to the outsider at least puzzling variety of theological emphasis d great diversity of devotional practice. eling that I had perhaps overstressed the fferences, at the expense of those things ld in common, and wishing to redress e balance, I reached for the copy of HE LIVING CHURCH of September 5th. Here was the report, illustrated, of the nsecration to the episcopate of one of ar clergymen from Maine: the Rt. Rev. ussell S. Hubbard, now Suffragan Bishop Michigan. This, apparently, was a serv- e of the more usual type, perhaps, the articipating bishops being vested in rochet nd chimere — a service of restrained sim- licity, but with the characteristic dignity

of the worship of the Episcopal Church everywhere. Then I turned to THE LIVING CHURCH of October 3d. Here was a report, also illustrated, of the consecration within one month of another priest of our own diocese: the Rt. Rev. Charles A. Clough, Bishop of Springfield. And here were seen again some of the same partici- pating Bishops, including Bishop Hubbard himself, and Bishop Ivins as chief conse- crator on both occasions; but this time, along with our own Bishop Loring and the rest, vested in the colorful array of copes and mitres.

Yet — and this of course is fundamental — it was the same Prayer Book service on both occasions — with a few additions, it is true, on the latter; with the identical "form" and "matter," the same prayer used at the laying on of hands, which makes every bishop anywhere in the An- glican Communion just as much a bishop as every other.

I shall file away these two copies of THE LIVING CHURCH, in my private col- lection of "visual aids."

(Rev.) F. C. LIGHTBOURN.

Rumford, Me.

Copies Wanted

TO THE EDITOR: Is there a gener- ous reader of THE LIVING CHURCH who would send me his copies of the paper from time to time when he has finished with them? The Lambeth Conference has opened our eyes to the significance of the world-wide Anglican Communion, and we want to find out as much about it as pos- sible. Your paper seems to be the best way of keeping in touch with the work of the Church in the States.

If there is someone who will do this, it will benefit not only myself, but also, I hope, this whole parish. For I have just come here as assistant curate and should be glad to hand the paper round to many of the parishioners.

(Rev.) P. J. CHANDLER.

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*A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.*

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Talks
With

Teachers

REV. VICTOR HOAG, D.D., EDITOR



Knowing Your Pupils

THAT teacher had my little girl in her class all year," said a mother, "but at the June picnic she could not call her by name." There might have been some excuse in this case, where the class numbered 18 children. Yet this teacher's remoteness from her pupils was thus revealed. She had been dutiful, thorough in the conduct of each class. But she treated them almost impersonally, as a group, not as real people.

That surely comes first and most obviously in knowing our pupils: to know them by their correct names, just as soon as possible. Many teachers like to put name-cards on each child for several weeks—large ones, easily read across the room. In some primary grades the child's name has been painted on his chair. This not only helps his attendance, by creating a sense of personal place in the school; it also compels the teacher to know each name. If a new teacher will remember always to address each child by name, always, he will soon know them.

Said a little girl, two weeks after school had started, "My teacher knows my name already. And she always smiles at me." A little thing? No, a vast skill and love was thus revealed, which could open the door to a child's heart.

WAYS OF KNOWING

If you know your children—as persons and also as normal samples of their age-group—all teaching is easier. It will change everything you do. First, there is the way of imaginative recall. Remember your own childhood. If you have a class of eighth graders, you can try to recall what you were like in the eighth grade. Start your imagination running back. Make it a theme for meditation. Think of your school, the sights, and movements. It will begin to come back. You may even jot down a few notes: the look of the room, the halls, some project in handcraft, some punishment, the games on the playground. (You will not be apt to remember any of the subjects, but rather activities—motion, people, and your share in it all. Let that be a tip to you in planning your own class work).

But, second, you will need help in understanding what this age child does in school. That calls for the way of

visiting. Go to a nearby public school and visit the rooms of the age children you teach. You may see some of your own pupils there, and they will be delighted. But you will also see children just like those in your class at work. You marvel that they are so quiet and orderly, when you found them so boisterous. You begin to take heart. You can do it, too, on Sunday. Then you take a few notes—how they passed their materials, how the teacher spoke softly, how they were required to study the books silently at times. You realize that the room had a character, a definite pattern which was recognized and enforced. The school knew what it wanted and insisted on it.

You are now beginning to understand your pupils. Now you must dig beneath the surface, find out what the experts have noted. The third way is some study of child psychology. It is a large subject. But you can start by reading carefully the introduction to your textbook. There may be a bibliography there, too. Your rector can lend you a book. Ask him for Cooper's *Seven Psychological Portraits* and read particularly the portrait (chapter) dealing with your age children. You will realize that you knew much of it already, but had not been making use of it. Or, you found that you had been dimly thinking of them with characteristics several years younger (or maybe older) than they are. You will "hit the nail on the head" better after this.

Fourth, you will discover their real interests. What is actually on their minds? Here, a questionnaire will help. Next Sunday pass out typed slips asking, "Do you attend the movies? How often? Favorite radio programs? Do you read the comic books? How many? Your best friends? Your talents? Your strong points? Your weak points? Your favorite book? Sport? hobby? Whom do you want to be like? Favorite school subjects? Least liked? How often do you attend church? Receive Communion? Read Bible? Say your prayers? Your most interesting experiences? How many in your family? And so forth. You will find they will gladly tell you.

Finally—and all through—there is the way of friendship. You will come to share the life of each, and they will love and follow you, whatever you suggest.

SUNDAY NEXT BEFORE ADVENT

GENERAL

EPISCOPATE

Bishop Mann Dies

The Rt. Rev. Alexander Mann, re-elected Bishop of Pittsburgh, died in Genoa, N. Y., on November 15th.

Born on December 2, 1860, he was the son of a clergyman; the nephew of a clergyman; and the brother of a bishop, the late Rt. Rev. Cameron Mann. He studied at Hobart College and General Theological Seminary.

Four times elected a bishop, he declined his election as Bishop of Washington, Suffragan of Newark, and Bishop of Western New York. He accepted Pittsburgh in 1923, where he served until his retirement in 1943.

Bishop Maxon Dies

In the death of Bishop Maxon, re-elected Bishop of Tennessee, the Church has lost one of its most colorful leaders. The "Bible Belt" Bishop, as he was affectionately known, was responsible for many progressive measures which have become a part of national Church policy.

The Rt. Rev. James Matthew Maxon, 73, died in Memphis, Tenn., on November 8th after a heart attack. Born in Bay City, Mich., he received his early education there and in Chicago. Before studying for the priesthood at General Theological Seminary, he traveled through the midwest as a publisher's representative, wrote travel and feature articles for several newspapers, and reported the World's Fair at St. Louis.

ORDAINED IN 1906

He was ordained deacon in 1906 and priest in 1907 at Galesburg, Ill., where he served Grace Church, going from there to assume the presidency of Margaret College, Versailles, Ky., and the rectorship of St. John's Church. Other churches which received the benefit of his wise leadership were St. Mark's, Louisville, and Christ Church, Nashville. In 1922 the diocese of Tennessee elected him Coadjutor, and in 1935, diocesan. He held the Master's degree from Knox College, and the degree of Doctor of Divinity from the University of the South. Southwestern University



BISHOP MAXON: From reporter and salesman to "Bible Belt Bishop" and father of the Forward Movement Commission.

awarded him the honorary degree of Doctor of Laws in 1941. He served as chancellor of the University of the South from 1942 to 1947. On January 1, 1947, he retired as Bishop of Tennessee.

It was Bishop Maxon at the 1934 General Convention who proposed the

formation of the Forward Movement, which added great impetus to the spiritual life of the Church. As chairman of the Budget and Program Committee of the 1934, 1937, and 1940 General Conventions, he brought to its important work the force of his vigorous personality and intellect.

In his own diocese Bishop Maxon did not confine his preaching to his own churches. He freely accepted invitations to preach in denominational churches. The story is told of his visit to a large group of men, women, and children, most of whom belonged to a sect not believing in infant baptism. From one of the men he borrowed a Bible (so that he wouldn't be accused of preaching from an "Episcopalian Bible"), and from it expounded texts favorable to infant baptism. In the end he baptized 23 of the 30 babies present.

A group of "Maxonisms" has grown up about the bishop and will be long remembered: Known as "Solomon" to his associates on the Budget and Program Committee, he earned the title with such bits of homely philosophy as: "The Church has too many affiliates and not enough effectives"; "the trouble

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ORTHODOX

St. Vladimir's Seminary Opens

On Thursday evening, November 4th, a solemn Service of Thanksgiving (Molieben) was held in St. James' Memorial Chapel of the Union Theological Seminary in New York City, with the Rev. Fr. George Florovsky officiating. Molieben was held in connection with the formal opening of St. Vladimir's Orthodox Seminary and Academy and was for the most part conducted in English, the famed Metropolitan Russian Male Chorus of New York singing the responses and providing other liturgical music.

After Molieben, there was a series of greetings from well-known Orthodox and Protestant churchmen. His Eminence, Metropolitan Theophilus, ruling hierarch of the Russian Orthodox Church in North America and rector of St. Vladimir's Seminary-Academy, in an earnest manner recounted the many difficulties that had to be overcome before the establishment of St. Vladimir's was possible and spoke of the necessity of a university-trained priesthood to meet the great challenge of our times.

Next to speak was the Rev. Dr. Henry P. Van Dusen, president of Union Theological Seminary, who extended a hearty welcome to the faculty and students of St. Vladimir's and expressed the hope that in the future St. Vladimir's Seminary and Academy may become the training center for future leaders of not only the Russian branch of the Orthodox Church in the United States but for the coming American Orthodox Church which will include Russians, Serbs, Greeks, and other nationalities.

Prof. Clarence A. Manning of Columbia University outlined in some detail the arrangements between St. Vladimir's and Columbia University and assured his listeners that as time went on the relationship between these two institutions of learning would become strengthened.

The Rev. Dr. Henry Smith Leiper, associate general secretary of the World Council of Churches, spoke of the place of Orthodoxy in the Ecumenical Movement and spoke in high praise of the leadership given that movement by present members of the faculty of St. Vladimir's, going on to say that he hoped future graduates of St. Vladimir's would follow in the footsteps of the distinguished faculty in this regard.

The last message of greeting was delivered by the Hon. B. A. Bakhmeteff, Ambassador from Russia to the United States in the years just before the first World War. Mr. Bakhmeteff in a talk addressed primarily to the student body of St. Vladimir's, reminded them

with some of the clergy is that they do the scuttlefish act. You know the scuttlefish exudes a fluid that darkens the water and then, protected by this coloration, scuttles off"; "if you can't lick 'em, jine 'em."

In all his tasks, as chairman of the Budget and Program Committee and in his work for the Forward Movement, his associates were never allowed to forget the spiritual values with which they were dealing: "Just in proportion as the devotional life has been centered on the dynamics of the Holy Communion," Bishop Maxon once observed, "just in that proportion has the Church been evangelistic." The sacramental life of the Church was to him its central note.

FUNERAL SERVICES

Bishop Maxon's body lay in state in the chapel of St. Mary's Cathedral, Memphis, from Tuesday noon to Wednesday morning, watch being kept through the night by the clergy of the city in relays. The burial office was read in the cathedral at ten o'clock on Wednesday.

By the Bishop's special request, the officiant was the Rev. Dr. James R. Sharp, canon to the ordinary, who had been the Bishop's chaplain throughout his episcopate. Bishop Dandridge, the diocesan, and Bishop Barth, Coadjutor of Tennessee, assisted in the service. The clergy of Memphis served as active pall bearers, and other clergy of the diocese, the cathedral chapter, and diocesan lay officials, as honorary pall bearers.

The casket was covered only with a violet pall. Mrs. Maxon had asked that flowers be omitted and that offerings to a fund for education of candidates for the ministry be substituted.

Interment on Wednesday afternoon was near the grave of Bishop Otey, first Bishop of Tennessee, in the churchyard of St. John's, Ashwood, with Canon Sharp and Bishop Dandridge officiating, and vestrymen of St. Peter's, Columbia, serving as pall bearers.

Besides Mrs. Maxon, the former Blanche Morris, the Bishop is survived by a son, John Burton Maxon, and a sister, Mrs. F. W. Lee of Bay City, Mich. Another son, James Matthew Jr., died in England in 1941 in the service of the Royal Canadian Air Force.

Bishop Sterrett's Silver Anniversary

The diocese of Bethlehem celebrated on November 9th the 25th anniversary of the consecration of its Bishop, the Rt. Rev. Frank Wm. Sterrett, D.D., LL.D. Its high mark was a great service of thanksgiving at the Cathedral at 5 PM, closing with a festal Te Deum. The Church was crowded to the doors. The

Presiding Bishop preached the sermon; the Lessons were read by the Suffragan Bishop of Pennsylvania and the Bishop of Erie. Also in the chancel were the Bishop of Pennsylvania, the Bishop and Suffragan Bishop of Newark, the Bishop Coadjutor of Connecticut, the clergy of the diocese, and a number of visiting priests.

After the service a banquet was held in the Hotel Bethlehem in honor of Bishop Sterrett, with several hundred people in attendance. The toastmaster was Wellington M. Bertolet, treasurer of the diocese.

Consecration Date Set

Consecration of the Ven. Walter M. Higley as Suffragan Bishop of the diocese of Central New York will take place on December 15th in St. Paul's, Syracuse, N. Y.

The Presiding Bishop will be the consecrator with Bishop Peabody of Central New York as a co-consecrator.

YOUNG PEOPLE

Sheerin Memorial

In memory of the Rev. Dr. Charles W. Sheerin, president of the Episcopal Service for Youth, who died last April, a fellowship fund is being created with \$50,000 as its objective.

The income is to be used for the award, each year, of a fellowship for graduate study of social work. These fellowships will be available on a competitive basis to young Churchmen and Churchwomen who are college graduates, who have shown interest in social work, and who show promise as future social workers. Candidates will be free to choose any accredited school of social work.

Heading the sponsoring committee is the Rt. Rev. Henry St. George Tucker.

The Episcopal Service for Youth is now inviting contributions to this fund, and hopes to be ready to make the first award for the next academic year in the fall of 1949. There will be no high pressure campaign, but personal appeals will be made, and the sponsors want, through letters or the Church press, or other means, to make this known to the many people who shared Dr. Sheerin's vision. Although no requests have been made until now, a number of contributions have been received, ranging in amount from five to twenty-five hundred dollars. Donors have commented on the appropriateness of this type of memorial, because of Dr. Sheerin's gift for helping troubled souls everywhere, and because of his belief that social work and psychiatry are necessary tools for the Church's work today.



Wm. S. Zedlovich.

Rev. Dr. HENRY P. VAN DUSEN:
President of Union Theological Seminary.

it theirs was a solemn responsibility studying for the Orthodox priest-od and that they must thoroughly and mpletely understand the teachings of e Holy Orthodox Faith in order that ey may combat the evils of secularism d materialism that are so rampant in e world today.

The main address of the evening was ade by the Very Rev. Dr. George Florov-ky, Professor of Dogmatic Theology St. Vladimir's, who spoke on "The egacy and the Task of Orthodox The-ogy." In his profound and scholarly per, Fr. Florovsky spoke of the Chris-an faith from a point of view not fa-iliar to many of his listeners. He de-ared that only in the light of the achings of the Fathers of the Church ould Christians present the complete essage of the Christian Church and at, in his judgment, the Church must perience what he termed a "neo-atristic" period of development. His ain thought might be summed up as ollows: The Orthodox Church, in rder to be true to Herself and to Her ivine Commission, must present the essage of the Incarnation and Resur-ction of the Incarnate God in all its ullness and with all its implications.

Seated in the chancel of the chapel ere many distinguished guests. In ad-ition to the faculty of St. Vladimir's eminary and Academy and a large rep-resentation from the faculty of the Un-on Theological Seminary, the Rt. Rev. Bishop John of Brooklyn and dean of St. Vladimir's, the Rt. Rev. Bishop Nikon, dean of St. Tikhon's Pastoral School in South Canaan, Pa., were pres-ent as well as a prelate of the Bulgarian Orthodox Church, the Rt. Rev. Bishop Andreii. Also in the chancel were at east a dozen priests of the Russian Church as well as several Orthodox

priests of other jurisdictions. Seated in the congregation was the entire student body of St. Vladimir's Seminary and Academy, some students from Union Seminary and General Theological Seminary, and of course, many friends of the new theological institute.

Using the music of the famous Rus-sian composer, Panchenko, this solemn and significant occasion was closed with the Beatitudes by the Russian Metro-politan Male Chorus.

Message to Christians

¶ *A Message to all Christians issued by the Moscow Orthodox Conference in July and now printed in the Journal of the Moscow Patriarchate charges Amer-ica and the Vatican with imperiling the peace of the world and calls all Chris-tians to repentance.*

"It is clear to everyone that the world is undergoing a stormy period in which the irreconcilable difference between the Catholic and Rationalistic-Protestant West and the Orthodox East is clearly manifested. While the Orthodox East is inspired by the great beginnings of peace on earth and mutual brotherly love among men, there is cast before our eyes the harsh aggression of the Western cap-italistic and imperialistic world, whence once again the danger approaches of a new war with its unheard of horrors for much suffering humanity.

"Alarmed by this aggression and filled with ardent desire to express the true spirit of Christ, the bishops and repre-

sentatives of autocephalous Orthodox Churches consider it their sacred duty to launch an ardent appeal to all the Christians of the world, to all who thirst after truth and peace with the call to hear our voice which bids to brotherly love, humanity, justice, truth. During the celebration of the sacred work of five hundred years' autoce-phalous service to God and the people by the Russian Orthodox Church, from the very heart of the treasure-house and seat of the great Moscow Patriarchate we stretch out our hand to all who are willing to respond in order that man may be a brother to man and not a beast, and we propose, in brotherhood uniting our efforts, to weaken the instigators of new catastrophe, the servants of the power of darkness, for whom the great principles of Christian love of peace and brotherly love have long since lost all importance.

"It makes a frightening impression upon us who are servants of the Ortho-dox Church that the new warmongers are the offspring of the Christian—Cath-olic and Protestant—world. We deeply regret that instead of the voice of Chris-tian peace and love from the fortress of Catholicism—the Vatican and from the nest of Protestantism—America—we hear blessings on a new war and lauda-tory hymns to atom bombs and like in-ventions designed for the annihilation of human life.

THE PRODIGAL SON

"It is our sincere prayer and most ardent desire that in love of God and



Wm. S. Zedlovich.

SEMINARY OPENING: Left to right, Frs. Kiryluk, Florovsky, and Pishtey.

neighbour, the Vatican's pride and love of power and those who uphold it may dwindle away, as, also may the self-reliance of Protestant rationalism yield place to Christian humility in order that they too (Catholics and Protestants) might say in the words of the Apostle Paul: 'By the grace of God I am what I am.'

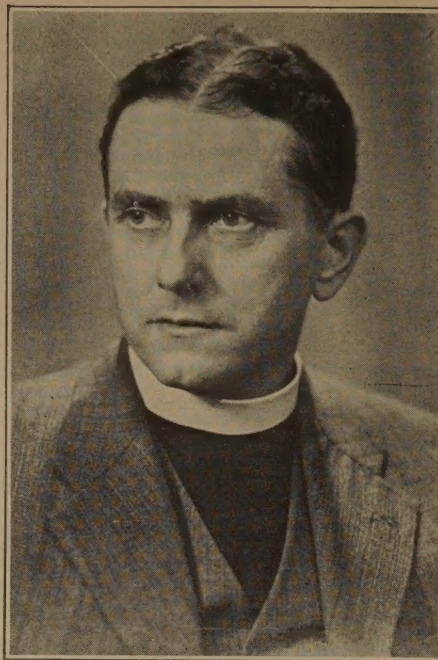
"O how joyful and saving for all the human race would it be if Papal Rome, instead of hurling thunder and lightning against those who do not belong to her or stand with her, would weep with the voice of the prodigal son who came to himself and returned to the Father's house, and would acknowledge that the spirit of Christian faith and of the true Church of Christ reject the search for primacy and power and that true Christianity has the spirit of humility, obedience and sacrifice! We, inspired by the great mystery of the apostolic chamber, with all our heart and in profound hope look to the Eternal Shepherd and Head of the Holy Church which he drew together and established by his blood, and fervently pray that he may send his angel to the Papal world to open its eyes to Christ's command: 'Love one another. . . .'

"Children, flock of Christ, flock of the Holy Church, of all continents, peoples and states, Christians of all the world! We will not shut our eyes like the ostrich before the approaching manifestations of new human hatred, we will not stop our ears before the mad roars of a new war. No one will dispute that the imperialists, great and little, terrorists, dictators, and man-haters of all kinds have taken upon themselves the role of instigators and preparers of a new mad human self-extinction, the finale of which will be the end of culture and the meaning of life.

"But we, united in the name of the King of the world, the Lord Christ, will be the armor against all attempts and actions directed against the destruction of the world and, by our evangelical concord and our firm and unwavering devotion, we will render powerless every intention and every plan for a new military conflagration on the earth which is not yet purified from blood, tears, sufferings, and graves.

"QUENCH NOT THE SPIRIT"

"The Holy Orthodox Universal Church finds in the great sacrificial work of the Russian Orthodox autocephalous Church firm support for forsaking the things of the world in the power of fervent prayer and sacrificial love. And therefore to all who bear the name of Christians and must know about the destiny of man, we appeal with the call to rally with firm resolution and oppose all undertakings and operations which



REV. BRYAN GREEN: *A mission should deepen the witness of faithful Christians.*

conflict with our Christian vocation and service, and endeavour to make us, if we are not united, tools of the power of darkness.

"Recalling the words of the holy Apostle Paul: 'Quench not the Spirit,' we believe that everything that is sensible under heaven will hear our call for unity in the spirit of peace, love and truth in order that we may illumine and lighten the world with the light of these Christian truths to the glory of the One, Eternal, Incorruptible God, and for the common well-being of his beloved creation—man."

DEACONESSES

100th Birthday

Deaconess Amelia M. Propper, ranking member of her order in the Episcopal Church, celebrated her 100th birthday on November 10th. Deaconesses throughout the American Church kept the day in her honor, though *in absentia*, since few were near enough to be present. A birthday dinner was held in the House of the Holy Comforter, New York, where Deaconess Propper now lives, having moved from her own home a few months ago. The Deaconess is still in good health, though her eyesight has somewhat failed.

While her notable work as a deaconess was done in the South and West, Deaconess Propper was born in Dutchess County, N. Y., the daughter of Seth Paddock Townsend and Sarah Needham Townsend. Her father was a lawyer, practising in Poughkeepsie. The Deaconess likes to tell interested listeners

about the occasion when her father took her, a little girl, to see Abraham Lincoln. She recalls also the Chicago Fair for it was in her young womanhood that she went to Chicago to study nursing at the Chicago Women's Hospital. She was one of its first graduates, and during her long years of service, she practised as a registered nurse and a missionary.

She married Giddings Propper and with him lived in Nevada, where Mr. Propper sought for gold. After his death, she became a deaconess, being separated in 1915 in the Church of St. Michael and All Angels, Anniston, Ala. Here she established a free clinic, which grew into the present Free City Hospital of Anniston. She next went into the domestic missionary field in South Dakota; and the rest of her active life was devoted to that work. So great was her work that the government, at the request of the late Bishop Burleson, gave her an Indian Bureau pension, for life. The remarkable deaconess retired from work only 15 years ago, at the age of 85.

VISITORS

Interview with the Rev. Bryan Green

By ELIZABETH MCCracken

The Rev. Bryan Green, rector of St. Martin's Church, Birmingham, England, who is conducting the diocesan mission of the diocese of New York from November 7th to December 5th [L. C. Oct. 31st], arrived in New York on November 4th, by plane from London. Fr. Green, who is the guest of Bishop Gilbert at Ogilvie House on the Cathedral Close, at once began to go over the plans for the mission with Bishop Gilbert and Bishop Donegan, who is the diocesan chairman of the mission.

Bishop Donegan very kindly arranged an interview for the morning after Fr. Green's arrival. Fr. Green is one of the distinguished priests of the Church of England, his work in the field of evangelism being particularly notable, especially through missions. While he has visited the United States and Canada twice, this present visit is his first for the express purpose of a diocese-wide mission. Because of this circumstance the first questions had to do with evangelism by means of missions.

Asked what a mission should do, Fr. Green said:

"It should do two things. First, it ought to quicken and deepen the witness of faithful Christians. If the mission summons laypeople to bring their friends to the mission, it deepens their own faith to do that. Bringing others, especially those who are friends, to receive spiritual help enriches the faith of the faithful. Secondly

mission should bring to real conversion Jesus Christ people who are ready for message and challenge. Men and women completely outside the Church you won't get to a mission. But you will get two types: (1) people on the fringe, ready for something deeper; and (2) a certain number who are ready because of something in their own lives—sorrow, or, in the case of young people, bewilderment at the state of the world.

I should like to mention an important matter. This is that a mission is not a long-term policy of Christian education which is the task of the parish priests. It is not an attempt to say how the Christian message can help solve the problems of society and the world. A mission is something for people who are ready for a special message. It does teach. But its purpose is to get people ready for the long-term teaching of the Church, in the parish.

In answer to the next question, as to the effect upon the regular worship of people who attend a mission, Fr. Green said:

A mission should help quicken the devotional life of the regular congregation and mean the faithful Christians. It should bring into the devotional life a number of people who have neglected it."

In reply to the next question, as to the lasting effects of a mission would be, Fr. Green spoke with great earnestness, saying:

"In the real sense of the word, the effects should last altogether. If a person comes into a real relation with Jesus Christ, there should be a permanent dedication to the life and worship of the Church, and to a deepened devotional life. If you get at people, and they are converted, you won't notice it as the result of the mission. They will be absorbed into the life of the Church. Five or ten years after the mission, you will come across people, practising Christians, who date the beginning of their Christian experience to the mission. That is the way the effect is lasting. You can't have a person left in the air; he or she must come into the fellowship of the Church, and stay there."

Asked whether he liked to have children attend a mission with older people, Fr. Green replied:

"I am very concerned that young people should come, and I hope that they will, to this New York diocesan mission. Children over 12 years of age might attend. We want people of all ages, young, old, and the ages between."

The next question was about Fr. Green's own method in conducting a mission. His answer was illuminating:

"We shall begin a service here with community hymn-singing. I believe that the Rev. Frank Leeming has consented to take charge of the music throughout the entire mission. After the singing, I shall

offer a few very simple prayers. Then will come the preaching. After that, there will be a time of silent prayer. I am a great believer in silence. There will be nothing 'emotional' in the revivalistic sense.

"What I do next, after the period of silence, will depend upon the size of the congregation. Some of the people, no doubt, will go home. Those who stay will do it for after-instruction. I don't know what that after-instruction will be until I see how many are there. You need small groups for instruction. There are usually three sorts of groups: (1) the people who have questions to ask; (2) the people who want help in their devotional life; and (3) the people who are seeking real conversion. I shall take this last group myself. I don't know how it will be, with the groups. It all will depend upon what I have in front of me."

The next question was in regard to sacramental confession as part of a mission. In answer to this, Fr. Green said with profound seriousness:

"Conversion leads to sacramental confession. I shall be available myself for hearing confessions and for counseling; at different periods of the day, other priests will be ready. At every place in which the mission is preached, there will be this opportunity. The sacramental life should follow preaching. The preaching of the Word should lead to the Sacraments, most especially the Holy Communion."

When a question was put about the qualities of a missionary and whether every priest should be expected to have these qualities or not, Fr. Green considered for a moment, and then said reflectively:

"Every clergyman should be able to preach simple, evangelistic sermons. But a missionary needs special equipment. He should have other qualifications. First, he ought to be able to speak powerfully and easily; (2) he should put Christian issues simply and plainly; (3) he must be courageous and forthright; (4) he ought to be a persuasive person, one who can plead and elicit a response; (5) he should be the sort of man who either attracts or repels."

At this point, an incident was related to Fr. Green, remembered from his earlier visit to New York. Preaching in a large church, he told the people that they were worldly. A woman, a devoted member of the parish, speaking to a relative about the sermon, said: "We don't know whether to repent, or to be mad." Fr. Green declared that a missionary should have just such an effect upon his hearers.

The questions now turned to other Church matters. Fr. Green was asked whether he felt as Fr. Hebert felt about the clergy talking in the sacristy before Holy Communion and going out to talk with the people at the church door, after the Holy Communion. Fr. Green said:

"I don't like conversation in the vestry before the Holy Communion, nor before Morning or Evening Prayer, nor indeed before any service. I think there should be silence then. But after any service, I like a priest to go out and talk with his people. At St. Martin's, the verger precedes the clergy straight down the nave and outside the church, after a service. We leave our vestments inside, and stand there in our cassocks. I am a great believer in that friendly contact with the people."

Speaking of religious books, Fr. Green made an interesting statement, saying:

"The encouragement of the people in the matter of reading religious books is an important part of parish work. The parish clergy should do this, as a regular part of their work. In my own parish, the people read a great deal. We have a book stall, open morning and evening, where they may buy books."

This led to a question about Fr. Green's parochial work. He replied:

"I have been vicar of Holy Trinity Church, Brompton [a part of London] for 10 years. It is a large parish in the West End of London, something like St. James' Church here in New York, or St. Bartholomew's or St. Thomas'; a typical large city parish of the sort called 'fashionable.' I finished my 10 years there last Sunday. Now I am the rector of St. Martin's, Birmingham, a parish with a long and interesting history."

Every distinguished visitor from the Church of England is asked in these days what he thinks of the state of religion in England. In reply to such a question, Fr. Green said:

"It is true to say that the great majority of the people don't go near the churches. On the other hand, a good proportion believe in religion in a vague way. There are slight signs of a turning back toward the Church. Quite frankly, the churches must liven themselves up. So many services are dull and unfriendly. This is serious. If the clergy all got more friendly, more at grips with the people, it would help. Some do, but all should."

BIBLE

Dean James Executive Secretary on Revision Committee

The Very Rev. Fleming James, dean of the School of Theology, Sewanee, Tenn., and professor of Old Testament there, will be executive secretary of the Revised Standard Bible Committee. He will reside in North Haven, Conn.

The committee, which is to work on the completion of the revision of the Standard edition of the Bible, is composed of a group of scholars of various communions.

PHILIPPINES

Court Voids Ruling

Recognizing Minority Aglipayans

The Philippine Court of Appeals has voided a lower court ruling that Bishop Juan Jamias, leader of a minority faction of the Philippine Independent (Aglipayan) Church is the "actual and legitimate Supreme Bishop of the Church."

The court ordered a new trial to determine whether Bishop Jamias' group or the majority faction headed by Bishop Isabelo de los Reyes should be recognized as the true Philippine Independent Church.

The original decision in favor of Bishop Jamias was made by the Manila Court of First Instance last July. The court held that Bishop de los Reyes, and another bishop, Gerardo M. Bayaca, had no legal right to the name and property of the Church because "they are no longer members of the Aglipayan Church, as they have adjoined the doctrine of this Church by embracing that of the Protestant Episcopal Church of the United States."

The court's reference was to the establishment last year of intercommunion between the Aglipayan and the American Churches, which was followed by the consecration of Aglipayan bishops according to Episcopalian rites.

In its decision to call a new trial, the Court of Appeals said it took into consideration a statement by Bishop Binsted that the de los Reyes group did not establish organic union with the American Church, and did not make any changes in the constitution of the Philippine Church.

The ruling of the Court of First Instance was voiced by the same judge, who made it, Judge Conrado Barrios, who has since been elevated to the Court of Appeals. Setting aside his own decision, he said he was ordering a new trial in the interest of "good administration of justice."

The reversal of his decision by Judge Barrios has "greatly encouraged" the bishops and priests belonging to the de los Reyes group, informants stated. They said the original decision was partly based on the false assumption that it is impossible for the Filipino Church to maintain friendly relations with the American Episcopal Church without being absorbed by the latter.

According to Bishop Alejandro Remollino, of the de los Reyes group, the minority faction headed by Bishop Jamias actually represents only about two per cent of the Aglipayan Church membership. He said the smaller group has

had Communistic leanings, favors Russia as against the United States, and has bitterly opposed intercommunion with an American Church. [RNS]

Missionaries Needed

The Overseas Department of the National Council points out present desperate needs for missionary personnel in the Philippine Islands. Bishop Binsted has said repeatedly, and Bishop Wilner while in New York recently said the same thing, that "There is an unparalleled opportunity for development of the Church's work in the Islands."

The Overseas Department statement makes two important points: the need for increased missionary giving, to be reflected in the results of this year's Every Members Canvass, and the need for consecrated men and women to volunteer for missionary service.

Those needed are:

Six priests for Manila, Besao, Sagada (2), Upi, Canon Missioner, Manila; four women evangelists: Besao, Bontoc, Calarian, Basilan; one doctor for Upi; four nurses: St. Luke's Hospital, Manila (2); Brent Hospital, Zamboanga; St. Theodore's Hospital, Sagada; one hospital administrator (man), for St. Luke's Hospital, Manila; three teachers (men), for Sagada High School, St. Alban's School, Zamboanga, and Easter School, Baguio; two teachers (women), Sagada High School, and primary school, Manila; one assistant treasurer (man) for Manila; two construction supervisors for work throughout district.

JAPAN

Church Rehabilitation

Real progress is being made in the rehabilitation of church buildings in Japan, according to a late report from the Rev. Kenneth A. Viall, SSJE, liaison officer representing the Presiding Bishop in that country.

Fr. Viall wrote: "To date the churches completely restored or temporarily rebuilt are Gifu; Kawasaki; Holy Trinity, Tokyo; All Saints', Tokyo; St. John's, Tokyo; St. Stephen's, Mito; St. Peter's, Kobe; St. Mary Magdalene, Akashi. In addition to these, which have been helped by our funds, Christ Church, Yokohama, and St. Michael's, Kobe have been rebuilt. The work of reconstruction is proceeding on the following: Aomori; Maebashi; Chiba; Toyohashi; Numazu; Hamamatsu; Hitachi; Sei An Church, Osaka; Jonan Church, Osaka; Christ Church, Kawaguchi, Osaka; St. Andrew's, Yokohama. All of these churches in the two preceding lists, with the exception of Christ Church, Yokohama, which was rebuilt as a gesture by the Japanese prefectural government. St. Andrew's, Yokohama, which the Church Club of Yokohama is assisting. St. Michael's, Kobe, which has been rebuilt with the assistance of St. Michael's School in Kobe but is not entirely paid for and may ask some help; Toyohashi Church, which the Canadian Church is helping; and finally, Christ Church, Kawaguchi, Osaka, which is receiving assistance from the Church of England. Have been assisted by funds from America.

EUCHARIST

APPROACH, O soul, the altar rail. Receive this Fire. Withhold not leaf or root or bark from the inevitable ash. Nor grieve to be set burning. In the stark residue for sifting there will be unblackened, unconsumed, released, the seed from which will spring, erect again, the tree. Not husked by Flame life had been death indeed. Pour sap on heat to the resultant steam. Let prideful branches fall across the pyre. Retain no twig though precious it may seem. Growth and decay surrender to the Fire. This Holocaust of Spirit from above invites complete encounter: soul with Love.

PORTIA MARTIN.

The Drama of Time: Angels and Men

By the Rev. H. S. Gallimore

NOT to dwell on the somber facts of life with which we are already too familiar, let us turn to a still more perplexing problem.

There is an apparent futility, a *vanitas vanitatis*, about human existence which perplexes philosophers.

Tomorrow, and tomorrow, and tomorrow, we sleep in this petty pace from day to day."

Triarchal tribes, aboriginal races, prehistoric people, and civilized men follow one another in a monotonous tramp toward doom. What does it mean? What lies behind it all? What divine purpose is being fulfilled? One can understand sin and death; but why should sin and death be so protracted, so interminable? Few of our reputed sages have made any sense out of the riddle.

Butler's is the best answer.

Formerly, *The Analogy* was to the theological student what the immortal Mrs. Beeton's manual of culinary mysteries used to be to the efficient housewife—all but indispensable. Though none of the theses hardly stand up to the test of modern criticism, the main argument is irrefutable. Basing his conclusions on reason and revelation, Butler sees this present world of ours as a theatre for the determination of character in relation to a future existence. "Every drama has its heroes and villains. What would Antigone have been without the cowards and oppressors who surrounded her? What Hamlet and Othello without the wicked Claudius? It takes every type of man to make up this world such as ours.

In the great tragedies of Sophocles and Shakespeare, you are brought into contact with the spectacle of suffering virtue; but a sense of an overruling providence—*filum in labyrintho caeco*—directs your footsteps through the dark maze. The denouement comes; righteousness is vindicated, and wickedness punished. The divine end having been attained, lasting good accrues.

So with this great Drama of Time. What would the honorable men of history have been without the Machiavellians and plotters? What the holy martyrs of the Church without the hell-hounds who plied the rack and heaped up the fagots? What the noble and magnanimous without the godless and profane on the stage of daily life? The light shines forth in all its lustre against the darkness, and the darkness is deepened and intensified by the light.

Nor is this any contemptible stage on which we have made our entrance.

When the astronomer and the astro-physicist gave us the thrill of that first grand peep into the unknown, the science which began with awe seemed likely to end in skepticism. Man became a pigmy in his own eyes. Fuller investigation, however, yielded impressive results. Notwithstanding its small size, the earth, we now know, is by far the finest planet in the Solar System, and almost certainly in the entire universe. This world of ours is, to surrounding creation, what Paris or New York are to the huge wastes of the Sahara.

On this stage good and bad are alike playing their part. That part will determine their destiny. Whether or no, as some exegetes think, the seats forfeited by the rebel angels "amerced of heaven" are to be bestowed on redeemed mankind, this much is certain: ruling intelligences of the future are to be drawn from here.

Meanwhile, in order to provide the fullest possible scope, God governs by general moral laws; intervening, nevertheless, whenever necessary to assert His divine prerogative and in answer to prayer. This is man's day. History, as foreseen by the prophet, outlined the form of a man. For a moment, man is being given practically a free hand to do good or evil.

Too much interference from above embarrasses, in both spiritual and temporal affairs. Parents let their children play in gardens and meadows, though involving inevitable fatalities. God could stop a blind man stumbling into danger, and, on the moral plane, prevent a hundred crimes. This would introduce particular law, and diminish the sum-total of human happiness. In infinite wisdom He leaves us largely to ourselves. Just as state-control, carried a little too far, causes nations to wilt, so arbitrary divine rule would frustrate moral development.

"Tush! God does not see, God does not consider," says the fool; but a wise man recognizes enormous responsibility in such jurisdiction.

Never, as Butler emphasizes, are the rules of retribution and reward relaxed, however much man, in his rashness, chooses to flout them.

This is the burden of Christ's parabolic teaching. The faithful servant is appointed over ten, four, or two cities, and enters into the joy of his lord; the unfaithful one is cast into outer darkness. The soul which abides bears fruit; that which dissevers itself from its parental stem is cast forth as a branch, and withered and burned.

Man, Butler thinks, is not the only

one involved. What is going on here might have to do "with the creation, or part of it." Other eyes may be watching. The galleries of space are not without possible spectators. There are more things in heaven and earth than are dreamt of in materialistic philosophy. If it is not too bold a sally of the imagination, one could well believe that both sacred and secular history are an object-lesson on a stupendous scale, bringing home to myriads of unfallen beings that happiness consists in doing the will of God and no one rebels against God and prospers.

While such phrases as "spectacle to angels and to men" are to be taken as figures of speech, St. Paul expressly states that the Church is a medium of revelation to the unseen hierarchies. Through her is being made known to them the manifold wisdom of God (Eph. III.10).

Conversely, the mystery of iniquity must be in the nature of a warning.

Furthermore, the services of angels and men are "ordained and constituted in a wonderful order." Angels were present at the Expulsion, the Annunciation, the Passion, and the Resurrection. Angels appeared on the scene at many other important epochs of human history. Angels are to sever the wicked from among the just at the end.

Fallen angels, "murdering ministers," as Shakespeare describes them, attend evil men, inciting them to cruel, bloody, and unnatural deeds. Hence the diabolical efficiency evinced by some of the sinister figures who have recently appeared on the world-stage.

Returning to the certainties of everyday experience, you and I, at any rate, are playing a part in this great drama; and around us are numberless fellow actors. Countless millions trod the earth before us. They have left behind them houses they built and inhabited, books they wrote and read, treasures they amassed, chattels they possessed, and customs they observed. They themselves, however, are no longer here. They have made their exit; we, too, shall soon have made ours: yet, ere the curtain finally falls, we shall all reassemble on the stage once more.

Thus we conclude that the world is a stage in a fuller sense than even the Bard of Avon supposed. No testing-ground could be more determinative than this. No set of conditions could be conceived more calculated to develop certain essential aspects of character than those under which we are being tried-out during this brief, passing period of probation.

Divide and Rule

THE Communists certainly know the value of the ancient political maxim. It is their settled policy to build up one group against another, with the ultimate aim of tearing down both.

One of the most alarming things observed by this editor in Europe last summer was the way in which Christian Churches and individuals are being victimized by this Communist technique. In Hungary and in Czechoslovakia we interviewed clergymen and Church leaders who were quite willing to "play along" with the Communists, because at the moment it appeared to be to their advantage to do so. At the Amsterdam Assembly there were speeches extolling the Communist toleration and even support of Churches behind the Iron Curtain. A good example was the statement of Professor Hromadka of Prague that "the Soviet brand of democracy" is more reliable than the Western one (as if these were two similar products under different labels), and that Communism "represents much of the social impetus of the Church, though under an atheistic form."

Since our return, we have received from reliable sources a translation of secret official instructions sent by Communist officials to a district action committee in Czechoslovakia in July, 1948, setting forth the "party line" on religion at that particular time and place. Here it is, verbatim:

"1. The Vatican. You are to undermine the authority of the Vatican by all means, especially by attacks in the press, compromising articles, and news items.

"2. To break down unity among the clergy, separate higher from lower clergy, drive a wedge between bishops and priests, also between priests and their parishes.

"3. Main principle: Do not deal directly with the higher clergy. This is reserved only to Dr. Cepicka, general secretary, and the secretariat of the Communist party. Our experience shows that negotiations by the district action committees lead to compromises, which must be avoided.

"4. The task of the church commission of the local committee of action is not to open coöperation or negotiation with the Catholic Church, but to acquire authority to act without the Church and against the Church.

"5. Closest coöperation with the Czechoslovak [National] Church. Praise their bishops and give them highest honors in all State functions and celebrations.

"6. Emphasize the frustration in the religious situation of today and the necessity for unity. In the first phase use the Czechoslovak Church as the instrument for unity; the Orthodox Church will take

this place later. Prague will become a metropolitanat for the Orthodox.

"7. Attack the Catholic Church with all the usual weapons — celibacy, economic questions, the Church as a capitalist institution, moral delinquency, etc."

The cynicism of this document, which was never intended for publication, is shocking only to those who believe what the Communists want them to believe. In an interview with one of the principal bishops of the Czechoslovak National Church, this editor was told that the Church was better off under the present regime than before, and that it had nothing to fear from the Communists. Yet the foregoing document shows that the Communists were using the Czechoslovak Church as a club to beat the Roman Catholics; and that they had already decided to replace it later by the Orthodox Church, which was being reorganized for the purpose. We also met the Orthodox archbishop, who had just returned from Moscow and who told us with a smile that he had just been appointed a Metropolitan and Patriarchal Exarch — despite the very small size of the Orthodox Church in Czechoslovakia. Incidentally, this phrase spoke only Russian; our Czech interpreter had to be re-interpreted to him in order to carry on our conversation. The document throws some light on the Russian Archbishop's promotion.

AT THE present time the Communist regime is proposing to all Churches in Czechoslovakia a new system of State support, under which the clergy would become virtually State functionaries. (The same support will be given to the Association of Atheists.) The Roman Catholics have categorically refused this. Most of the Protestants have refused it less decisively, or are still studying the plan. The Czechoslovak National Church and the Unitarians have more or less publicly committed themselves to the proposed arrangement. Thus for the moment they are being strengthened at the expense of the other denominations — but the cynicism of the document published above shows that their advantage is only a temporary one.

In this connection, the following description of Communist practice, written by Professor Harold Laski (who usually gives Communists the benefit of any doubt) and quoted in *Christendom*, summer 1948 issue, is worth recalling:

"The Communist parties outside Russia act without moral scruples, intrigue without any sense of shame, are utterly careless of truth, sacrifice without any hesitation the means they use to the ends they serve. . . . The only rule to which the Communist gives unswerving loyalty is the rule that a success

ned is a method justified. The result is a corruption both the mind and heart, which is alike contemptuous of reason and careless of truth."

It looks as if the ardent advocates of Christian cooperation with the Communists, who were so prominent among the Central European delegates at Amsterdam, are among those scheduled to be sacrificed to the Communists when they have accomplished the city's purpose.

Of course, there are plenty of Christians in Central Europe who recognize the danger signals and refuse to accept the assurances of Communist support. But few of them were at Amsterdam. They couldn't get passports from their Communist-dominated governments.

Bishop Maxon

ONE of the great figures of the Episcopal Church in this century, Bishop Maxon of Tennessee, who died last week, gave superb service to the national Church through his nine years as chairman of the Budget and Program Committee of General Convention.

In that capacity, he and his committee reviewed every three years the budgets submitted by the National Council and presented them to the Convention in a form that made them, not dreary statistics, but a living program. His concern for the spirit behind the figures led him, in 1934, to advocate the Forward Movement to reinvigorate the spiritual life of the Church. Though the Commission on a Forward Movement is gone, its work continues with the publication of *Forward—day by day* and other devotional material.

Such a combination of sound learning, deep Christian devotion, and acumen in dealing with people as this is all too rare in the Church. When it exists, the combination makes possible the putting across of great programs that strengthen the Church for generations to come.

God grant him a speedy entrance into the land of light and joy; and may God raise up more bishops like him to lead His Church.

The End of "Christendom"

ONE of the less happy results of the Amsterdam Assembly is the announcement that the magazine *Christendom* is to be discontinued. As most of our readers know this valuable quarterly review has been published by the American Committee for the World Council of Churches under the able editorship, in recent years, of Dr. Harlan Paul Douglass. It is now to be merged in the *Ecumenical Review*, an English-language quarterly to be published at Geneva, Switzerland, with Dr. W. A. Visser t' Hooft as editor.

For the past ten years *Christendom* has been an

invaluable medium for the expression of the ecumenical thoughts and aspirations of American writers. Although its circulation was never large, it exercised a function that no other periodical did, in providing a forum in which problems of Christian unity and cooperation could be presented on the highest level, and in which leaders and theologians of all Christian bodies in this country could exchange their views and seek to develop a truly ecumenical consciousness. True, the *Ecumenical Review* will attempt to do so on a world scale, but it seems to us that there is great need for such a periodical in our own country that cannot be met by a journal published in Europe. The very topics of interests are different, to say nothing of the ways of approaching and expressing them.

Nevertheless we hope that the *Ecumenical Review* will be successful, and that it will develop a considerable body of American readers. Dr. Douglass will, we understand, be a member of the editorial board of the new publication, and will serve as liaison editor for American contributions. The first issue of the combined periodical will be issued in January, 1949, from Geneva. Further information and subscription terms may be obtained from the American office of the World Council of Churches, 297 Fourth Ave., New York 10.

"Red Dean"

THE FAMOUS "Red Dean of Canterbury" has finally gained admittance to these hallowed shores, and will shortly be heard in New York, Boston, and elsewhere. He comes under the auspices of a distinguished committee of Churchmen, educators, scientists, and writers — most of whom by no means subscribe to his views on the merits of Communism. They feel, however, that he has a right to be heard in a land built upon the foundation of freedom of speech and of assembly. We think so, too, and we are confident that his visit here will not contribute materially to the overthrow of the government. If 20 million Republicans were not able to oust the President in a fair and open contest, we don't think that one visiting clergyman, however radical his views, is going to be able to upset the Constitution. In fact, we think the Constitution took more of a beating when the government refused a visa to Dean Johnson last spring than it will at his hands. So we hope that lots of people will turn out to hear the Red Dean, but that few will be led astray by what he may have to say.

Bishop Ordass' Conviction

SOME weeks ago the World Council of Churches, through its Central Committee, protested to the Hungarian government over the arrest and imprisonment of the Lutheran leader in that country, Bishop Ordass. In reply, the Hungarian Prime Minister stated that the Bishop had been arrested for viola-

tions of the currency regulations, and said that the Church continued to enjoy full liberty.

As reported in our issue of November 7th, the Bishop of Chichester has now sent an answer to the Hungarian Prime Minister, in which he rejects this explanation. Quoting the government official's statement that "the arrest of Bishop Ordass has no connection with his ecclesiastical or religious activities," Dr. Bell, on behalf of the World Council, said: "I would point out, however, that not only was Bishop Ordass refused a visa to attend the Assembly of the World Council of Churches at Amsterdam as a delegate of his Church, but that before any question arose of illegal traffic in currency the Hungarian government had adopted an attitude of strong hostility to Bishop Ordass, the cause of this hostility being his alleged antagonism to the present regime, as well as his conscientious opposition on religious grounds to the nationalization of Church schools." He added that "the action of the Hungarian government in this matter is in direct conflict with the Declaration of Religious Liberty adopted by the World Council," and "in complete contradiction to the statement in your letter to me that 'in Hungary, as everyone knows, the law secures full liberty of action to each Church and freedom of worship to each citizen.'"

WE are glad the World Council has made this protest, and we are unimpressed with the Prime Minister's reply, especially as it was followed by conviction of Bishop Ordass and his sentence to two years' imprisonment. American Lutheran headquarters, which were charged with complicity in Bishop Ordass' alleged black market operations, have stated that all remittances to Hungary went through the State Bank in accordance with Hungarian currency regulations, and their books are open to inspection by properly authorized and qualified persons; but no such evidence was apparently requested or permitted in connection with Bishop Ordass' trial. The only reasonable conclusion can be that his imprisonment was actuated by political motives, and that the alleged currency violation was only a transparent pretext.

This editor is reminded of the reply that he received from the leader of the Hungarian Communists and Deputy Prime Minister, Matyos Rakosi, when he asked him two months ago about the Communist opposition to religion and reminded him of the persecution of the Church and terrorization of the clergy in Soviet Russia between 1917 and 1941. As we noted then: "He replied that Communism had learned much from the Russian experiment, and that it was not necessary to repeat history when one could learn from it and take up where past experience left off. He himself disliked terrorism and hoped that it would never be necessary in Hungary."

Why persecute the Church openly when it is so much easier to imprison Church leaders on a charge

of violating the complicated currency regulations. Truly the Communists have learned a subtler way of accomplishing their anti-Christian objectives. The hand is gloved; but let no one doubt the mailed fist underneath.

T. S. Eliot

WE REJOICE in the well-merited honor that has come to our distinguished fellow-Churchman Mr. T. S. Eliot, who has been awarded the Nobel Prize for literature. Mr. Eliot may well be, as has been claimed, the world's foremost poet; but he is also more than that. He is a man whose life and work are permeated with a recognition of God's plan for mankind, who sees history and literature and life in their broad sweep as the unfolding of that plan against the constant frustration of the powers of evil.

Thus the cynicism that characterized his earlier works is transmuted in his later ones into a realistic appreciation of the eternal values that underlie the ever-changing manifestations of the temporal. In short, Mr. Eliot takes the Catholic view that life itself partakes of the sacramental nature, and that beneath its outward and visible signs there is an inward and spiritual grace, which those who have the perception to find may take into their own lives.

We congratulate Mr. Eliot upon this new honor which reflects as much credit upon the Swedish Academy, which initiates these awards, as it does upon the recipient.

New York's Diocesan Mission

THE REV. BRYAN GREEN, of Birmingham, England, has got off to a flying start in his mission in the diocese of New York. Despite delay in arrival he began with an address to some 5,000 Churchmen in a great service in the county center at White Plains and immediately captivated one of the largest congregations that has ever met under Church auspices in the extra-metropolitan area of the diocese. We hope that subsequent services, culminating in the week's series at the Cathedral of St. John the Divine will be equally successful and that they will be well attended not only by Churchmen but by unchurched people as well.

But the test of Fr. Green's mission, as of any preaching or teaching mission, will be in the follow-up. This is particularly true in the areas outside New York City, where the missionary has been able to preach only once or twice in a community. If the value of his visit is not to be lost, it must be followed by a program of instructions, and by a campaign of parish calling and evangelism. We hope that many parishes will regard the mission as merely a beginning of their evangelistic program, and will follow it up in these and other ways.

The Psalms as Prayers—V

By Merle G. Walker

Laywoman of Church of Our Saviour, Atlanta, Ga.

NEVER is the beauty of God's law so sharp and clear as in the moment when we have broken it. And we all have broken it. The word which went forth from Sinai and which the Psalmist bids us hide in our hearts is not only the strong light of truth to shine down the confused generations with sure, unwavering knowledge of what God would have us do. It is also a merciless light to shine into our individual darkness, revealing our secret desires for the false gods of pleasure and self-love, our hidden covetousness, our faithlessness to our neighbor, against whom we have borne false witness in our hearts. In knowing God's law, we come to know ourselves, not as we seem, but as He sees us, who "requirest truth in the inward parts and wisdom secretly." The Psalmist's exalted joy in God's righteous commands turns quickly to penitence for all his manifold failures to keep them. The other side of knowledge is contrition, with its prayer for mercy:

Enter not into judgment with Thy servant, for in Thy sight shall no man living be justified.

My misdeeds prevail against me; O be Thou merciful unto my sins.

Thou hast set our misdeeds before Thee and our secret sins in the light of Thy Countenance.

I acknowledge my faults, and my sin is ever before me.

The last great need is the need for forgiveness; the last prayer, a prayer for mercy. Psalm 139 begins where penitence begins, in the heart, with the realization that we are completely known to God, that there are no private corners in body, heart, mind, spirit, or action that are not open and revealed to Him whose look is always upon us and whose love always chastens us. In realizing the endless extent of His knowledge of us, we begin to know ourselves as we are known—as breakers of the law, either in big ways obvious to those around us, or in those multitudes of little ways known only to God, who in truth and righteousness has given

us the whole Law, and who, seeing we could not keep it, in love and compassion then lived that law in Christ. Penitence begins, as our Communion service begins, with our appearance before the God "to whom all hearts are open, all desires known and from whom no secrets are hid." For the Psalmist knew that forgiveness is for those who, in full awareness of their own evil, still have courage to say, "Try me, O God, and seek the ground of my heart; prove me and examine my thoughts."

O Lord, Thou has searched me out, and known me.

Thou knowest my down-sitting, and mine uprising; Thou understandest my thoughts long before.

Thou art about my path, and about my bed; and art acquainted with all my ways.

For lo, there is not a word in my tongue, but Thou, O Lord, knowest it altogether.

Thou hast beset me behind and before, and laid Thine hand upon me.

Such knowledge is too wonderful and excellent for me; I cannot attain unto it.

Whither shall I go then from Thy Spirit? or whither shall I go then from Thy presence?

If I climb up into heaven, Thou art there; if I go down to hell, Thou art there also.

If I take the wings of the morning, and remain in the uttermost parts of the sea;

Even there also shall Thy hand lead me, and Thy right hand shall hold me.

Look well if there be any way of wickedness in me; and lead me in the way everlasting.

I have tried to show that the Psalms are useful to us in our prayers and devotions by pointing out four kinds of prayers growing out of four great human needs which we share with the Psalmist: the need for contact with God's holiness that leads to praise and adoration; the need for reassurance in time of pessimism, issuing in acts of confidence and trust; the need for wisdom so that we may obey and walk in God's ways, leading to prayers for understanding and love of God's law; the need for forgiveness,

bringing us to prayers of penitence.

But the arrangement of the book of Psalms is itself a lesson in the progress of the life of prayer. The Psalms of discouragement, of pessimism, of despairing contrition come in the early and middle portion of the Book of Psalms. The last Psalms are pure offerings of praise, adoration, and thanksgiving. The movement is away from the Psalmist and his own needs, away from the plight of the world, so full of evil and wickedness in high places, away even from concentration on his own sins and his own penitence, toward concentration on God. This progression is not the movement of escape—of running away either from self or from the world. Rather it is an ever heightening development, in which all the moods of the heart and all the hard lessons from life, the world and oneself are offered up in need until at last they are seen in their true perspective—as parts of the glorious creation of God. All things praise Him—the high stars in the firmament, the low valleys thick with corn, the downfall of the wicked, the justice and beauty of the law, the chastening punishment that purifies us from our sins. This movement from self to God should be the movement of our prayers as we learn and try to move forward, lifting up our various needs, our various misgivings, our bewilderment about the world, our despair about ourselves—lifting them up so habitually that they are seen always more steadily in the one relation that alone gives them meaning—their relation to God.

With the Psalmist we can so learn to offer our lives, our needs, our concern, until our consciousness of God's fearful holiness becomes adoration; our distracted pessimism becomes steady faith; our need for knowledge becomes the joyful contemplation of God's law; and our despairing contrition becomes thanksgiving for His forgiveness. Then, perhaps, we shall be able to say and mean with the Psalmist:

Let everything that hath breath praise the Lord.

Democracy In The Cradle

By Mary P. Lindeke

"IF YOU want democracy to succeed in Japan, Americans must demonstrate how it works in practice." With these few cryptic words, a Japanese newspaper publisher concluded our interview shortly before my return to the United States from Tokyo, in December, 1946. I came home convinced that he had aptly summed up the basic principle of America's job in Japan, for which we all have a certain responsibility. First, we must demonstrate both at home and abroad, through our policies and actions, that democracy is not just a word but "a way of living" and, secondly, we must leave in Japan concrete evidence of "grassroot" democracy which the Japanese can visualize and fit into their own pattern of living.

What progress have we made in accomplishing our goal in the past three years since the first delicate seeds of democracy were sown on the once sacred soil of the Nipponese? What tottering steps has the infant called democracy made since its birth in August, 1945, when, as a result of defeat, unconditional surrender, and the wise policy of the occupation forces, the Japanese were given the basic framework of a democratic government?

In the first place, we were bound by the Potsdam Declaration to execute two main objectives in Japan: To make her unable to wage another war and to make her unwilling to do so. The first task, consisting primarily of demilitarizing her army and navy, dismantling her war industries, and repatriating her soldiers and civilians, was accomplished with comparative speed. But, the second was much more complex and is still a long way from ultimate completion. Gen. Douglas MacArthur realized the subtlety and scope of this latter job, for he knew that a people cannot be made wise or understanding by decree or at the point of a bayonet, and early in the occupation, he said, "We are here to sow an idea (of freedom and democracy) not to infringe it." Therefore, based on this sensible principle, our occupation retained the Emperor and has constantly endeavored to work with and through the Japanese Cabinet, Diet, Ministries, and all other government agencies in giving Japan the fundamental principles of democracy, all with no obvious opposition from our recent enemies, who in most cases appear to like and want this democratic form of government.

But, as a recent editorial in Japan's English language newspaper, the *Nippon Times*, points out, "The desire for democracy and its practice are two dif-



THANKSGIVING SERVICE: Prince Takamatsu congratulates BSA for bringing the way of Christ to the spiritually starved.

ferent things. Possession of the first does not necessarily assure the second." Therefore, if the individuals who profess democratic ideals are to make them work, they must be given both the technique and the ability, as well as the knowledge and understanding to express these ideals and to put them into effect. For this reason, although it is generally recognized that great strides have been made in Japan since August, 1945, much work and careful guidance lies ahead before the Japanese people understand how to exercise their own individual responsibility in their new form of government. They "like it"—it is better in many ways from what they knew before, but as for exerting any initiative in making it work, that is still something far beyond the understanding of all but a very few.

It is true that as a result of official directives from General Headquarters, the Japanese Government proclaimed freedom of religion, press, radio, equality of education, and other basic principles of democratic living, gave laborers the right to unionize, drew up and put into effect a new constitution outlawing war, ordered the great financial monopoly, the Zaibatsu, dissolved, and established a new land reform program, etc. But, this was just the beginning, for the technique of democracy requires edu-

cation and years of experience before it is more than skin deep, especially in a country like Japan, where the people had never been taught to think for themselves, where the individual's life has always been so thoroughly arranged according to a certain pattern that he seldom, if ever, questioned the necessity for obedience to his leaders, irrespective of who they were or what they told him to do. Yes, it is true, we have "sown the seeds of freedom and democracy," but we cannot say yet that either the Japanese people or their leaders have acquired the faith and initiative necessary to select from those seeds the ones which fit Japan or to put them into practical everyday use.

The Japanese mind, inquisitive, rather than critical, more clever than intelligent, is so superficially versatile that outside contacts and experiences made only a small impression on it at first. Japan could be characterized as one big committee, and democratic tendencies, whatever they may be, are of the highly communal type. In fact, it might be said that the people have group rather than individual rights. Therefore, one feels that unless the consciousness of the individual becomes much deeper, the Japanese people will never fully grasp the real significance of democracy, which is not fostered by official directives out-

ing democratic procedures, but, rather concrete demonstrations of democratic living. It is this type of practical demonstration which subscribers to *THE LIVING CHURCH* have read about in previous issues through reports concerning the Kiyosato Center from Lt. Col. Paul Rusch in Japan. As a result of his 17 years in that country before the war and his knowledge of the Japanese characteristics, Col. Rusch recognized the obstacles which stood in the way of a democratic Japan, and early in the occupation he made it clear to both allied and Japanese friends that before the Japanese could assume their duties and obligations as responsible citizens in a democratic society, they must be given more than a basic framework of its principles on a national scale. In other words, they must be shown a practical display of how it works on a small local community level. It was felt that the Japanese could visualize democratic living and see how it requires the active participation of every individual. Then, they would come to have faith in democratic methods and would gain the experience needed to make their national policies and governmental institutions function democratically. But, if the people, through ignorance of how to make the so-called little community organizations and institutions work efficiently, lost faith in democratic procedures, the way would be open for an easy return to dictatorship by the few. It was to avert such a disintegration of ideals and purposes of our occupation, and ultimately to fulfill the second objective of the Potsdam Declaration — to make Japan unwilling to wage another war — that Colonel Rusch first conceived the idea of the Kiyosato Community Center, which is to function as a model Christian village unit for the 10,000 men, women, and children in the isolated Kitakoma County, Yamanashi Prefecture (state). It is the hope of all of us who are concerned with seeing the center become a reality, geared to the command, "To Preach, to Teach, to Heal," that it will serve as "a practical venture to make level in Rural Japan the Highway for our God." We believe it is possible through the demonstration of Christian community life for we feel that the highest principle of education must ever be the old maxim, "Give light and the people will find their way."

When completed this unit will consist of the Yatsugatake Health Center, which will include a public health center for farmers, a ten-bed ward, village school clinics and quarters for doctors and nurses. There will also be experimental farms through which new agricultural products and methods will be introduced to the youth by a program similar to that known in America as the 4-H Clubs, as well as the Kiyosato Community Center itself, consisting of the



ST. ANDREW'S CHAPEL: In isolated Kitakoma County.

Chapel of St. Andrew, Vocational School, rural library, and a model town hall. Its purpose is threefold:

1. To demonstrate the democratic way of life to the men, women, and children of Kitakoma-gun (County).

2. To make certain that this village betterment program works outward from the Kiyosato Center to cover the little communities within a 20 mile radius, in other words, all of Kitakoma-gun (County).

3. To develop this democratic community center into a model which all Japan may eventually copy.

Remarkable progress has already been made in developing this model community. On St. Andrew's Day, November 30, 1947, the Chapel of St. Andrew was formally launched to commemorate the 20th anniversary of the founding of the

Brotherhood in Japan. This chapel, according to recent letters from Col. Rusch, already symbolizes to the people in that vicinity "the birth of a new day of hope," and they are not only showing increased interest in this concrete example of the command "To Preach" but are beginning to participate in many ways and to take an active part themselves in developing this demonstration of democratic living. In addition, as Col. Rusch has already stated in reports to *THE LIVING CHURCH*, several prominent Japanese business men are contributing their money and time to the Center, and as a result have become baptized and confirmed Christians. Now, we find that Governors from surrounding prefectures are inquiring how they, too, may set up similar centers in their own prefectures. This move will undoubtedly be stimulated by the fact that on a recent official tour of the Yamanashi Prefecture, Emperor Hirohito personally asked Governor Yoshie how Col. Rusch's Kiyosato Center was progressing!

On June 13, 1948, a large party of allied Churchpeople joined the growing group of native Christians in Kiyosato, when Bishop Maekawa of South Tokyo celebrated the first Holy Communion in the new St. Andrew's Chapel. Immediately after that service, they all joined a larger group a thousand yards above the Chapel, while the Brotherhood of St. Andrew broke the ground for the next unit — the St. Luke's Kiyosato Public Health Clinic, which is to be a model adventure in rural public health, set up to work in close cooperation with the doctors and nurses of St. Luke's International Medical Center. It will extend to the 39 villages of the Kitakoma County, and serve as their first coördi-



GROUND BREAKING: Civil Governor Yoshie plants a memorial pine at the proposed entrance of the Kiyosato Health Clinic.

nated health program. Col. Rusch writes that portable X-ray and other equipment have already been contributed. All plans have had the careful and studied approval of St. Luke's Hospital (Tokyo) doctors and nurses, who will give year-round rotation service for their field and rural training. The plans for this clinic have also received the interest and encouragement of the Occupation Health authorities. The eventual operation budget will be carried entirely by the Japanese Brotherhood of St. Andrew. However, \$7,500 is needed to complete the construction of this clinic by September, 1948. To date, \$3,000 has been contributed, leaving a balance of \$4,500 yet to be raised, if we are to fulfill the other command, "To Heal."

It is most apparent that the solution to many of the pressing problems which harass Japan's present and which will shape her future rests on the Japanese people themselves. But, we can see that their knowledge of the democratic solution to their problems is still in the infancy or cradle stage. You and I expect very little of a three-year old child, but we do have a great responsibility as parents, teachers and members of society to make sure that that little child grows and develops properly into a full-fledged democratic citizen. That is the type of guidance and direction we owe to the nation which we pledged shall be made

unwilling to wage another war and to the people who must be shown how democracy "works in practice." That is also the type of guidance we owe America and the men who fought to preserve her in World War II, for Japan can either be a powerful bulwark for peace or a dangerous springboard for war in the Far East. In the last century, Daniel Webster wrote, "If the true spark of religious and civil liberty be kindled, it will burn." We have lit the spark in Japan. It is now for the people of that country, with the latent energies pent up by centuries of tyranny, to fan that spark into a democratic flame which will make that ancient land, at long last, in the finest sense, "The Light of Asia."

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As Col. Rusch has written, "Japan can be largely brought under the influence of Christianity, or it can be left to Christianity forever, according to the understanding and strategy we use, as well as the practical help of the rest of the Christian world." This is both a magnificent opportunity and a tremendous responsibility. A community center, such as the one we are building at Kiyosato, is the concrete means of assuming this responsibility and demonstrating to the youth of Japan the democratic methods of solving many of their own problems, and of educating future leaders in whom the people themselves will have faith and who will eventually understand and grasp this chance of making Japan a democratic, respected nation. Therein lies Japan's salvation—therein lies the opportunity for future peace, and therein lies the hope of all the peoples of the Far East for a better civilization and worldwide order.

Editor's Comment:

Readers of THE LIVING CHURCH have already contributed substantially to the financial needs of this important project and no doubt will desire to continue their support. Checks should be made payable to THE LIVING CHURCH RELIEF FUND, 744 Milwaukee Fourth St., Milwaukee 3, Wis., and marked for the "Japanese Brotherhood of St. Andrew."



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BOOKS

REV. C. E. SIMCOX, Editor

The Fathers Translated

FATHERS OF THE CHURCH, VOLUME IV: St. Augustine. Cima Publishing Company, 7 East 44th St., New York, 1948. Pp. 489. New price, \$4.50 per volume.

The latest addition to the distinguished series of translations of the Fathers, this volume contains the following treatises of St. Augustine:

The Immortality of the Soul: This is a very weather for the reader. It was written as a draft of an opus which Augustine never got around to completing. He never intended that this preliminary should be published, and when he later he tried to read it he concluded, "I could hardly understand it myself!" The argumentation is ingenious but on premises no longer generally accepted.

The Magnitude of the Soul: a much more polished piece, and easily readable. It contains a famous and exalted passage on the seven degrees of the power of the

On Music: the lengthiest piece in the volume. It will interest only the student of ancient musicology.

The Advantage of Believing: a clear and masterful argument for the reasonableness and necessity of submission to Catholic authority in the quest of divine truth.

On Faith in Things Unseen: a gem, written in homiletical rather than systematic style. Its theme is the traditional argument from prophecy," but far from being a pedantic exercise in prooftexts it is an appeal to the heart and it glows with imaginative fire.

The publishers have found it necessary to increase the price to \$4.50 per volume. It is not by any means too much. The quality of translation and annotation remains consistently high. C.E.S.

Religion and Education

COLLEGE READING AND RELIGION. Yale University Press, 1948. Pp. 345. \$5.

This is an indispensable book for any student who ministers to university people; it is invaluable for anyone to study who recognizes the irreligion of most of our training and trained in the usual American university and who is disturbed thereby; greatly useful for anyone intent upon developing an apologetic for Christianity in this age of increasing secularism, an apologetic which responds against attacks that are inherent in our culture and implied in contemporary education.

This book consists of thirteen reports and surveys of text-books and other read-

Our Prayers

We've had a notion for quite a while now that many of us Episcopalians are adult in most everything else but in our prayers. We also fear that many have never graduated from "Now I lay me down to sleep." The continuance of that baby-lisped prayer is neither complimentary to God, nor even good sentiment. It smacks of spiritual immaturity and laziness in not having grown in prayer strength with our years. Too many, we fear, have really never learned to talk to God in real faith, devotion, or naturalness, and no doubt wonder why they get so little out of it.

First of all, in your personal prayers at home, try to wean yourself away from book prayers. You talk naturally and without shyness to everyone else with whom you come in contact. Why not talk naturally to Our Lord? Or is it that you haven't grown nearer to

Him over the years, and do not "know His language." Let's start praying more to Our Lord, therefore, in our own simple, natural way of talking. Formal prayers are invaluable, but they belong to formal occasions and not to those priceless intimate talks we should be having with God each day that we live. Stop "Thee-Thou-and-Thy-ing" God so much. Stop trying to pray just mentally. Start praying your prayers with the words actually formed by your lips—whispered generally—and when alone, speak them audibly. We've done that for years. You are really conscious of TALKING to God. And don't always say "Amen." Try occasionally, when you feel God real near you, just saying "Good-night Dear Lord, I love you." If you were God, wouldn't you be happy if your created children said such lovely things to you?

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ing materials now most used in universities and colleges, each report made by a scholar who is both a Christian and of impeccable integrity in his field. Robert L. Calhoun of Yale has covered the material in the history of philosophy; Gordon W. Allport of Harvard, that in psychology; W. A. Orton of Smith, that in economics; the rest are equally distinguished in their various fields.

The survey, which was sponsored jointly by the Committee on Religion and Education of the American Council on Education and the Edward W. Hazen Foundation, set out to find the factual answers to the following questions: (1) Is religion today neglected in the teaching of the various disciplines? (2) Is there open hostility to religion in the class rooms? (3) Is there implicit hostility and reliance upon materialistic assumptions? (4) Is there sectarian bias? (5) Is religion, when presented at all, presented with inadequate basic conceptions of what it really is? The answer

to all but (4) is found to be "yes." Though the open hostility is not so masked as many think, this is more than offset by the implicit hostility. How did we get into such a state? "The hostility to religion revealed in some of the textbooks described becomes perhaps most effective when it is implied or suggested through the aggressive development of a positivistic attitude. The committee deplores these findings but is convinced that when they are explicitly realized by the responsible company of scholars and teachers in our colleges they will be made the subject of sober consideration in the light of the needs of students today . . . The Committee . . . suggests the possible usefulness of this volume not only for individual reading for faculty members, but as basic text material for faculty curriculum committees and boards" (pp. X-XI).

This reviewer would add that if the book were carefully studied by clergy ministering to academic people there

would possibly be less triviality in Canterbury Club programs and less aimless shooting in the air from pulpits. A serious student of our thought and culture will profit by a slow and careful study of this admirable report.

BERNARD IDDINGS BELL

God and Evil

THE CREATOR AND THE ADVERSARY

By Edwin Lewis. New York: Abingdon-Cokesbury Press, 1948. Pp. 272. \$3.

In his earlier books Dr. Lewis has established his position as a bold, original, yet devoutly Christian theologian. In this stimulating essay on the ancient—and ultimately insoluble—problem of God and evil he is thoroughly true to form.

"Stimulating" is admittedly a "blurred" adjective, and yet I must use it here for want of a more accurate descriptive term. Lewis' treatment of the problem is stimulating rather than decisive. His key postulate, on which he hangs his entire case, is that there are three "primordials" which are eternal: the divine, the demonic, and "the residue—meaning primal existence which does not enter into either the divine or the demonic." "The divine is creative by its very nature; the demonic is discreative by its very nature; the residual constant is uncreative by its very nature." Hence the "residual constant" is the battleground on which and for which the Creator and the Adversary wage eternal war.

His position then is one of an unqualified dualism. But it goes beyond the dualism of orthodox Christian theology in that it makes "the Adversary" co-eternal with "the Creator." Not only co-eternal but—so it seems to this reader—virtually equal in power. The orthodox Christian must believe—and certainly must hope—that Dr. Lewis "gives too much away" to the Adversary. But his book will be very good medicine for those bright-eyed souls who think that the Prince of Darkness is no more real and formidable than the King of the elves.

And there is one point at least in his thesis that carries conviction on a tremendously important question: the question of the ultimate victory. If there is a real struggle between God and Satan, who will win? As Lewis defines the creativity of the Creator and the discreativity of the Adversary he provides an answer that will satisfy reasonable faith. The Adversary's tactics are self-frustrating, the Creator's tactics are self-fulfilling. If this be true, the ultimate victory must be God's. Dr. Lewis makes this proposition a ringing and indeed convincing affirmation.

C.E.S.

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RHODE ISLAND

Thanksgiving Service

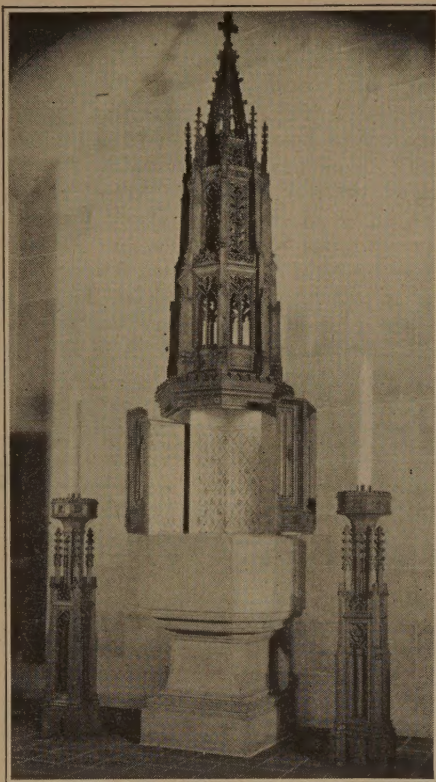
St. Martin's, Providence

A special service of thanksgiving to almighty God was held at St. Martin's Church, Providence, R. I., recently, marking the official opening of the enlarged edifice, a project which has been under way for the last 12 months, and which have cost in the neighborhood of \$100,000.

The addition of two bays to the aisle enlarges the church to its proper length, 100 feet, and the rest of the interior to proper proportion. A window at the west end, designed and executed by William Herbert Burnham, is a memorial to those in the parish who gave their lives in the last World War. The font has been removed from the chapel, and is now placed at the head of the aisle; it is surmounted by a redesigned canopy by Irving & Casson—A. H. Davenport Company, while two massive candlesticks in oak stand on either side of the altar.

The Rev. Dr. John Vernon Butler, D.D., was the special preacher at the thanksgiving service, and the Rev. Dr. Arthur Leverett Washburn, a former rector of St. Martin's, spoke from the pulpit about the early days of the parish and of the initial building project which resulted in the erection of the church building up to the recent addition.

The rector, the Rev. Dr. John S. Higgins, read the special prayers of thanksgiving at the end of the service, while the wardens and vestrymen gathered at the altar rail.



ST. MARTIN'S, PROVIDENCE: remodeling program complete.

tion of Westchester, of which the Dean is the Rev. Lynde E. May, Jr. Between 5,000 and 6,000 people assembled in the County Centre, White Plains, for the occasion. In the long procession were a choir of 300 members, the clergy of the Westchester Convocation, Fr. Green, Bishop Donegan, Suffragan of New York, and Bishop Gilbert. With the exception of a boys' choir, brought by the Rev. Frank Leeming from Peekskill, the choir was made up of men and women. Fr. Leeming, who is in charge of all the music for the mission, at all services throughout the diocese, directed the choir, which led the vast throng in community singing. The only exception was at the Offertory, when the boys of the choir were the only singers.

Fr. May was the officiant at the service, which was the Shortened Form of Evening Prayer. Bishop Donegan spoke briefly, and Bishop Gilbert made a short address of welcome. Fr. Green then preached. His simple, direct, forthright words made a profound impression, scores of those present testifying to the unusual depth of the effect upon the people. He called upon the people to give themselves to Christ: fully, if they had done so only in part; immediately, if they had delayed; and to their lives' end. Pledge cards were available. So far as was possible, these were distributed as the people left the hall. Arrangements were made whereby those who failed to

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NOTICES

MEMORIAL

LOMAX, Bessie Mallett, beloved wife of the late Clarence S. Lomax, daughter of the late Frank J. and Mary Long Mallett, mother of Stan Lomax, sister of Mabel Mallett, Frank B. Mallett, John P. Mallett, Reginald Mallett and Ethelbert Mallett, who passed away in New York June 8, 1948. The requiem and burial were from St. Paul's Church, Flatbush, of which she had been a member for 38 years. R.I.P.

CLASSIFIED

BOOKS WANTED

WANTED by the Reverend Frank T. Hallett, 300 Hope St., Providence 6, R. I., The following books: Micklem, St. Matthew and Martin Dibelius, Sermon on the Mount.

CHURCH FURNISHINGS

ANTIQUE SANCTUARY-LAMPS, Robert Robins, 1755 Broadway, New York City.

FOLDING CHAIRS. Brand-new steel folding chairs. Full upholstered seat and form-fitting Back. Rubber feet. Redington Co., Dept. 77, Scranton 2, Pa.

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MASS SETS, (several) and a small assortment of other vestments, Inquire, Vestment Service, 1123 Curtiss St., Downers Grove, Ill.

LIBRARIES

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DIOCESAN

get the cards then could secure them later.

The mission continued in Westchester during the next three days. On the evening of November 8th, Fr. Green preached to a large gathering in St. Andrew's Church, Yonkers, the preliminary plans having been made by the rector, the Rev. Lynde E. May, Jr. On the night of the 9th, there was an equally great congregation in Trinity Church, New Rochelle, with their rector, the Rev. Philip M. Styles. The last of the mission services in Westchester was in St. Mark's Church, Mount Kisco, where there was another congregation of notable size and earnestness, brought together by the rector, the Rev. Dr. William C. Lee.

Dr. Fleming Making Good Recovery

The Rev. Dr. Frederic S. Fleming, rector of Trinity Parish, New York, who underwent an operation on November 5th, is making a good recovery. He will return home from the hospital on November 19th. Prayers for the rector's health have been offered in Trinity Church and in all its chapels.

MARYLAND

Fr. Wilkes to Serve Baltimore Church

The Rev. Rex Bozarth Wilkes, rector of St. Stephen's Church, Cocanut Grove, Miami, Fla., since 1942, has accepted election as rector of Grace and St. Peter's Church, Baltimore, Md., effective January 1, 1949.

Fr. Wilkes was educated at Northwestern University, the University of Chicago, Columbia University, and Seabury-Western Theological Seminary.

He has served churches in Chicago and Florida, and was educational secretary for the Youth Division of the National Council. The Churches with which he has been connected have shown unusual growth and progress.

NEWARK

All Saints' Memorial Book

On All Saints' Day, St. Paul's Church, Englewood, N. J., of which the Rev. James A. Mitchell is rector, dedicated an "All Saints' Memorial Book," bearing the names of those for whom subscriptions had been made to the newly-established All Saints' Memorial Fund. The fund will be set aside until it reaches \$1,000, when it will be decided whether it will go into endowment or be used for some other worthy purpose. The memorial book will rest in the

narthex of the Church, and will be placed upon the altar each All Saints Day. The plan is an effort to encourage people to give to the work of the Church rather than to send flowers at the time of a funeral.

CLASSIFIED

POSITIONS OFFERED

WANTED: A Chaplain for large church hospital in city in the Midwest. In replying, state age, training and qualifications for such work. Previous experience as hospital chaplain not absolutely necessary if applicant has pastoral aptitude for such work. Reply Box G-194, The Living Church, Milwaukee 3, Wis.

WANTED: trained dietitian for small tuberculosis hospital for adults, 76 beds, under church control, near Philadelphia. Also possibility of taking oversight with an assistant, of housekeeping department. Salary \$200 a month and full maintenance. Reply Box P-180, The Living Church, Milwaukee 3, Wis.

SOCIAL WORKER, small tuberculosis hospital, Eastern City. Must be Churchwoman and have at least one year's training in social work. Must be active and interested in work and patient. Good opportunity for constructive social and Christian work. Salary \$2600. Reply Box P-193, The Living Church, Milwaukee 3, Wis.

WANTED: Priest-Organist for Catholic parish, Eastern city. Experience with boy's choir desirable. Reply Box W-192, The Living Church, Milwaukee 3, Wis.

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RETREATS

LIFE ABUNDANT MOVEMENT—Last Wednesday of Month—9:30 A.M. Greystone—The Rectory, 321 Mountain Avenue, Piedmont, California, Canon Gottschall, Director.

WANTED

Copies of "THE MISSION HYMNAL" (musical edition) for services in institutions. Reply: Chancery Department, Episcopal City Mission Society, 416 Lafayette Street, New York 3, N. Y.

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CHANGES

Appointments Accepted

Rev. John R. Ramsey, formerly of the City of Hoosac School, Hoosick, N. Y., is now rector of Trinity Church, Rensselaerville, N. Y., of Christ Church Greenville, N. Y. Address: Rectory, Rensselaerville, N. Y.

Rev. Arthur J. Rantz, formerly vicar of St. Paul's Church, Cleveland, is now rector of Epiphany Church, Euclid, Ohio. Address: Lake Shore and E. Two Hundred-Tenth St., Euclid.

Rev. Russell T. Rauscher, formerly vicar of St. Matthew's Church, Iowa Falls, Ia., is now rector of St. Andrew's Church, Lawton, Okla.

Rev. Roddey Reid, Jr., formerly rector of St. John's Church, Anderson, S. C., is now assistant rector of St. John's Parish, Knoxville, Tenn. Address: P. O. Box 153, Knoxville, Tenn.

Rev. Robert A. Reister, formerly rector of St. John's Church, Appleton, Wis., is now rector of St. Paul's Church, Chicago. Address: 1321 E. 56th St., Chicago 15, Ill.

Rev. Miles W. Renear, formerly assistant

at St. Paul's Cathedral, Los Angeles, is now minister in charge of the Galilee Navy Family Chapel, Long Beach, Calif. Address: 451 W. Ocean Blvd., Long Beach 2, Calif.

The Rev. John C. E. Reuss, who formerly served in the Church in Canada, is now vicar of Trinity Church, Gooding, Idaho; Christ Church, Shoshone; Calvary, Jerome; St. Barnabas, Wendell, Idaho. Address: Gooding, Idaho.

The Rev. David Richards, formerly rector of the Church of the Good Shepherd, San Jose, Costa Rica, has accepted appointment to the staff of St. George's Church, Schenectady, N. Y.

The Rev. James Richards, formerly rector of Grace Church, Merchantville, N. J., is now associate rector of St. Paul's Church, Washington, D. C.

The Rev. Carl H. Richardson, formerly curate of Trinity Church, Newport, R. I., is now chaplain of Rhode Island State College, Kingston, and vicar of the Chapel of St. John the Divine, Saundertown. Address: Willett Road, Saundertown, R. I.

The Rev. Richard Robertson, formerly of the diocese of Oxford in the Church of England, is now rector of St. Mark's Church, South Milwaukee, Wis. Address: 1310 Rawson Ave., South Milwaukee, Wis.

The Rev. James A. Rockwell, formerly rector of Grace Church, Syracuse 10, N. Y., and chaplain to Episcopal students at Syracuse University is now rector of St. Stephen's Church, Rochester, New York.

The Rev. Max H. Rohn, formerly priest in charge of St. Paul's Church, Frederiksted, St. Croix, Vt., is now rector of St. John's Parish, Poultney, Vt. Address: 36 Church St., Poultney, Vermont.

The Rev. Sidney S. Rood has undertaken the care of a new mission at Prudenville, Mich., All Saints' Mission. This is in addition to his work at St. Paul's Church, Gladwin, and Grace Church, Standish, Mich.

The Rev. Edwin O. Rossmassler, OGS, formerly chaplain of Kent School, Kent, Conn., is now chaplain at Christ School, Arden, S. C.

The Rev. Albert E. Rust, Jr., formerly a student at General Theological Seminary, is now curate at St. Paul's Church, New Rochelle, N. Y.

The Rev. Wilbur R. Schutze, formerly rector of St. Paul's Church, Palmyra, Mo., is now assistant minister at St. Luke's Church, Ypsilanti, Mich.

The Rev. Jay Gould Seacord, formerly rector of St. Peter's Church, Livingston, N. J., is now rector of St. James' Church, Winsted, Conn. Address: 152 Holabird Ave., Winsted, Conn.



CHURCH SERVICES

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by cities. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.



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MICHAEL AND ALL ANGELS 20th & St. Paul
D. F. Fenn, D.D., r
7:30, 9:30, 11; H' Eu daily.

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Rev. Edward R. Welles, M.A., dean;
R. R. Spears, Jr., canon
8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

ANDREW'S Main at Highgate
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0; C Sat 7:30

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Robert Leonard Miller
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BARTHOLOMEW'S Rev. John M. Young, Jr., r
0 Stewart Avenue
7:30, 9, 11 HC Others posted

FRANCIS' The Cowley Fathers
4 W. Thorndale Avenue
Masses: 8 Low, 9:30 Sung with instr, 11 Low
n hymns; Daily: 7, C Sat 7:30-8:30 & by appt

R SAVIOUR Rev. William R. Wetherell
W. Fullerton Pkwy. (Convenient to loop)
Masses: 9:30 & 11; Daily Mass; 1st Fri
edication 8; Confessions Sat 4-5, 8-9.

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5 Glenarm Place
Masses: 8 & 11, Ev & B 8; Daily: 7:30 ex Mon
C Sat 5. Close to Downtown Hotels.

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E. 12th Ave. & Lincoln St.
h 8, 9:30, 11, 3 Sun 7:15; Ch S 10:10; HC Thurs,
& HD 7; Wed 10; C by appt. Near State Capitol

DETROIT, MICH.

CARNATION Rev. Clark L. Attridge, D.D.
331 Dexter Blvd.
sses: Sun 7, 9 & 11 (High); Wed 10:30; Fri 7

MATTHEW'S Rev. F. Ricksford Meyers
19 St. Antoine Street
n Masses: 7:30 & 11, 10:40 MP; C by appt

EVANSTON, ILL.

LUKE'S Hinman & Lee Streets
Eu 7:30, 9, 11; Weekdays Eu 7, 10; Fri
equiem 7:30; MP 9:45; 1st Fri HH & B 8:15;
Sat 4:30-5:30, 7:30-8:30 & by appt

Key—Light face type denotes AM, black face, PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong, ex, ex-cept; HC, Holy Communion; HD, Holy Days; HH, Holy Hour, Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

INDIANAPOLIS, IND.

ADVENT Rev. Laman H. Bruner, B.D., r
Meridian Ave. & 33rd St.
Sun 7:30 HC; 11 Morning Service & Ser

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
Sun 8, 10:45 HC; Weekdays, 7:15 HC (Wed 9:30)
Confessions Sat 5-6, 7:30-8

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Week-
days: 7:30, 8 (also 9 HD & 10 Wed), HC; 8:30 MP;
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days: HC Wed 8; Thurs & HD 10:30
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lington, D.D., Rev. Richard Coombs, Rev. Robert E.
Terwilliger, Ph.D.
Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC

INTERCESSION CHAPEL Rev. Joseph S. Minnis,
Broadway and 155th Street
D.D.
Sun HC 8, 9:30, 11; MP 10:30; EP 8; Daily HC 7
& 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5
by appt

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

ST. THOMAS Rev. Roeliff H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun HC, 11 MP 11 1st Sun HC, Ev 4; Daily:
8:30 HC; Thurs & HD 11 HC

TRANSFIGURATION Rev. Randolph Ray, D.D.
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Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

TRINITY Rev. Frederic S. Fleming, D.D.
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Sun 8, 11 & 3:30; Daily: 8, 12 ex Sat 3

PHILADELPHIA, PA.

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Fifer, ThB.
Sun: Holy Eu 8 & 9; Sun S 9:45, Mat 10:30,
Sung Eu & Ser 11, Nursery S 11, Cho Ev 4;
Daily: Mat 7:30, Holy Eu 7:45; Wed 7; Thurs
& HD 9:30; Lit Fri 7:40; EP & Int 5:30 daily;
C Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
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Sun 8, 9:30, 11 & 8; HC 7:30 daily, Fri 7:30 &
10:30, HD 10:30

QUINCY, ILL.

CATHEDRAL OF SAINT JOHN
Very Rev. Edward J. Bubb, dean
Sun 8, 9:30 & 11, daily 11:45; Thurs 8:30

RIDGEWOOD, (NEWARK) N. J.

CHRIST CHURCH
Rev. Alfred J. Miller
Sun 8, 11; Fri & HD 9:30

SALISBURY, MD.

ST. PETER'S Rev. Nelson M. Gage, r
Sun 8, 9:30, 11 Cho Eu & Ser;
HD Low Mass 11

SAN FRANCISCO, CALIF.

ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr., Rev. Frank W. Robert
Sun 8, 9:30 & 11; HD & Thurs 9:15 HC

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry Street
Rev. Darwin Kirby, Jr., Rev. David E. Richards
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion
Breakfast), 9 School of Religion, 11 Nursery

WASHINGTON, D. C.

ASCENSION AND ST. AGNES Rev. A. J. duBeis, r;
Rev. F. V. Wood, c 1215 Massachusetts Ave., N.W.
Sun Masses: 7:30, 9:30, 11 with Ser, MP 10:45;
Daily Masses: 7, Fri 8 EP & B; C Sat 4-5 & 7:30-
8:30

ST. JOHN'S Rev. C. Leslie Glenn
Lafayette Square Rev. Gerald F. Gilmore
Sun 8, 9:30, 11 & 7:30; Mon, Tues, Thurs, Sat, 12,
Wed, Fri 7:30; HD 7:30 & 12

ST. PAUL'S K St. near 24th N.W.
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5 & 7 and by appt

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Rev. Walter Morley, associates
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EP 5:30 daily

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